619 [Idma]

181 /46 cont./
634 remained faithful, up to their last independent amghar-s, to a
101 tortuous and violent tradition. Their type has been safeguarded.
175 It is striking because of a strange dullness of skin, almost blue
[166] sometimes, and which indeed seems to reflect the imprisonment
[142] between these high and terrifying walls. "Profiteers and marauders," as the Pyrenean chronicler says of another such mountain people, expanding the meaning of plunder into broad political conceptions, the /47/ Idma have spread in the direction of Z'init', over a large section of the river and up to the bar of the Afuzar to the E.; over an affluent valley, that of Ammern to the W.; and over all the highlands between the two. In order to understand by what dynamics this meeting of grounds could be made, it is necessary to climb the counterforts of the Tabgurt. Let us place ourselves at an observation point situated at 2,300 meters, just under the little source streamlet called Talat n-a. Ilarzg.

One discovers before one, downwards, the ground of Agersili,
133 at the foot of an uneven ridge, which points to the Awrir Waluggu.
241 It is a vast ensemble of suspended valleys, on flanks prodigiously
101 cut by terraces. We are in May. The green of the barley not yet
634 in ear -- for the year is late here, and snow has persisted for several months on the tilled fields -- is arranged with the light ocher, carefully squared and rebordered like honeycomb, prepared for maize. Agersili, with the ground of the a. Mh'nd, is the only place of our mountain large enough for a regular rotation of barley, maize, and turnips to govern the agricultural life there.
[312] A séguia of about ten kilometers waters it. It comes from the high ledges of the Amerdul, common to the Idma and to the H'adduyws. Besides Agersili, this séguia runs between the grounds
[361] of Ad'erd'ur and of Wanchkrir. The first bourg, "the mute," rises in the steep valley of Ammern. The second, older, with a name now unintelligible, is not entirely Idma. The filtered water from Agersili falls there in cascades, into a ravine which ends by rejoining the main valley because of a capture. Two masses of highlands, the Tassila and Inraren Z'dinin, "the joined threshing-floors," tower over, at more than 2,000 meters, the two bourgs,

[Ait Abdella]
[Ibubanen]

619 /66 cont./

Tuz'z'umt	Ih'ançalen, "marabouts" of Ah'ançal (Moyen Atlas). a. Lqaid, subgroup including: a. Lamghba, a. Bella u H'fid', a. bu Tefsut, a. Lh'sen u Ali, a. Bihi u H'fid, a. Chcheikh H'med, all having originated from the Sous like the a. Si Mh'and of Bulᶜwân. a. Wanz'id' (high a. Lh'sen, descendants of Sidi Musa). a. Buhadi (Iberhan, Demsira). a. Mançur (Dwiran). a. Burjal (Dwiran).
Agawz	a. Buâbila (same origin as the a. Lqaid). a. Lqçir (same origin as the a. Lqaid). a. Sâid u Mh'and (same origin as the a. Lqaid). a. Lihran (same origin as the a. Lqaid).
Tiburin, Imi n-tghli	Regraga "marabouts." Ih'naychen (Dwiran). a. Kawsir (Dwiran). a. Jâa (Dwiran). a. H'med (Dwiran). a. Moh'ammed (Dwiran). a. Si Brik Wakrim (Dwiran). a. u Nd'd'am (Dwiran).

619 /67/ Third Case

634 /In the original source the following five paragraphs are printed in small type./ The third case will be that of a disin-
[101] herited aggregate, the Ibubanen, plur. of Abuban, fem.: Tabu-
[312] bant (in the Arab documents, form: al-Bubânî), occupants of high declivities between the Amudder and the Ameznir. A
[142] country mutilated on all sides by its neighbors, without permanent
[181] streams, and almost without wells or springs. Their physical type from the very first contrasts with the unconstrained demeanor, the

[Ibubanən]

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634 /67 cont./
pink tint, the plotters' expression of the a. Lh'sen, as well as with
[142] the cunning vitality of the Idma. Dirty because of the lack of
[181] water, unsightly and feeble, they are decadents. Among their
heteroclite elements, a synthesis nevertheless seems to have
[173] played a role. The legend exhibits all the details of a history
indefinitely suppressed.

634 1) Some blacks, grouped at the foot of a hill with the sig-
184 nificant name Awrir i-ysemgan, had their village destroyed by
101 the immigrant Dukkâla (1).
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1. At this moment the Bani Mâger, who are Maçmûda, are being driven away from the North bank of the Tensift, Sour. in Port., t. I, pp. 136, No. 2 and 193, n. 1. The present
[648] group of the Al Chichâwa, grouping Berbérophones separated by the Ud Bessebâ from the Chleuh /Shluh/ mass of the Atlas, presents some embarrassing questions, but its existence doubtlessly forms "a bridge" between the Atlas and the more northerly Maçmûda populations, who have now disappeared through migration or Arabization.

Some of them took refuge in a. Âbdella, at Talat u Qyar. The rest remained at Tugg Lkheyr; they are the present ait Bumellut', miserable remains, excluded from the distribution of the ground. They live mixed with two a. Lh'sen ikhs-s: remnant of former occupants, forced guests; they are in fact in a state of submission to the a. Lh'sen.

[628] People of aberrant origin, like the ait Abbo of Timskert, living without communication with the others, or like the Inaghayn of Talburt, related to the a. Msseddat of the Tabgurt and struck by a saint's curse, vegetate, without ever exceeding three or four foyers.

1: Berque--648 Z-5 (ca. 1950) 1955 MW11 Shluh MW11

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Faces of Seksawa men

/The complete caption for Pl. IV is given on p. 649./

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Plate III. The house.

(1) Group of "houses at a height" at Z'init'. They are joined. Each independent exit represents the existence of a tigemmi, residence of a "conjugal family," takat. Courtyards, loggias, skillful technique of pointing stone with clay, life of terraces; (2) the "loggia," asqqif, supporting columns in wood, tannalt, with a curiously Doric capital, a talzzazt; (3) corbeils, issknan, for keeping fruit, vegetables, or seeds; (4) a door, tiflut, with "hole for opening inside," timit or anqfer; (5) the lock-padlock, ajakan, and its key, tasarut. The ensemble of the closing is called lqfel; (6) interior of ground floor at Iguntar. The door of the stable, agrur, opens at the back. By way of the interior stairway, taskila, rather rare, one has access to the rooms of habitation, imeçray.

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Plate IV: Faces of Seksawa men.

(1) The amghar ᶜOmar u Ali, of the a. Lh'sen, grandson of the caid Lmokhtar; (2) the amghar Ali Chtittihi, of the a. Musa; (3) the amghar Wakrim u Lh'ajj Hfid', of the Idma; (4) the amghar Lh'sen u Abdesselam, of the a. Mh'and. These first four personages are directly linked with those who occupied the front of the stage at the time of the penetration. They are important ikhs chiefs; (5) the moqaddem u Idder, chief of the foqra of Lalla Aziza; (6) the moqaddem Myyah'i, chief of the igurramen of Ammern, and tambourin player; (7) young men taking part in the ah'wach chorus. Note the positions of the hands, originating from a very complicated dance ritual; (8) the spectators.

1: Berque--650 Z-5 (ca. 1950) 1955 MW11 Shluh MW11

Pl. V

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Seksawa women

/The complete caption for Pl. V is given on p. 652./

142 Plate V: Seksawa women.
222 (1) Young mother carrying her baby. Note (2) the pectoral,
291 tifilit, and the frontal, tawunza, made from small pieces of
292 silver. This jewelry is most often part of the property of the
301 woman, and of her contribution to the household, jihâz; (3)
302 little girl returning from the spring. The top of the cranium is
415 shaved until the little girl is nubile; (4) ah'wach of young girls:
462 finery of tassels of red silk and of foulards hanging down in the
854 back; (5) the gathering of wild or subspontaneous plants, for the
857 nourishment of man or livestock, constitutes an important part of the activities of the woman.

133 Plate VI: The ground of Agersili.
241 The winding white line at the bottom of the photograph is
312 the present trail, and the mountainous wrinkle toward the top,
487 the one that ends at Awrir Uluggu. Ravines on the right descend from the counterforts of the Tabgurt and end, on the left, at a capture, with a waterfall, called Aguni Wanehkir. The two slopes of the central ravine are notched with terraces. One sees distinctly, at the limit of the irrigation toward the bottom of the photograph, the winding dark line of the great left-bank séguia called Targa n-Tsila or T. Umerdul: after having cleared Agersili, it cuts across the trail (last winding line on the left) in order to go to the side of Ad'erd'ur. On the right bank, the two villages of dry stone, Tawrirt and Agerdayan, are almost confused with the surrounding rocks. The smoothed reliefs at the bottom of the photograph are those of the Chaif Aqqiunan, which are joined to those of the Tasila. At Agersili 27 large irrigated quarters are crowded on a section of ravine of less than two km.

Pl. X

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Hecatomb to Lalla Aziza (J. L. Berque)

It is the day of the sacrifice of July, tighersiwin yulyuz. Each victim is offered by a taqbilt. The amghar is the sacrificer. The gesture of the hands of those present is that of invocation.

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Invocation to Lalla Aziza (J. L. Berque)

The foqra, after the sacrifice of the victims, make a ddu^{c}a. In chorus they repeat the invocations of the moqaddem, which call for baraka for the partipants.